

through the denial of female experience" (184). One way to accomplish this function is to represent "female objectification as universal human experience rather than male experience of femaleness" (ibid.). The result in Jeremiah 2 and 3 is that the voice of the woman who represents Israel as well as Judah and Jerusalem is never heard—she never has an opportunity to defend herself. "Pornography preserves and asserts male social domination through the control of female sexuality. . . . the ultimate causes of pornography, . . . hark back to male insecurity and need to affirm and reaffirm gender control in the face of change" (186).

This book gives both women and men much to ponder. While not every identification and discussion is completely persuasive, much is, and one who has read the book carefully will never again read those texts in the same old way, without hearing the M, F, "muted F," and "double" voices that have come to one's awareness by the work of these creative coauthors.

Following the brief Afterword there are 8 pages of "References and Additional Bibliography" and an "Index of Ancient Sources," which is a list of "Biblical Passages Cited."

In a book devoted to making the reader aware of the hidden, muted F voices in texts, it is astonishing that in most of the footnotes and the bibliography the women authors are *invisible*, hidden behind initials like the men! I recognized some male and a few female authors, and finally resorted to writing in the women's first names when I found them given in the first or any reference, but only a few could be thus recovered; the rest remain locked in ambiguity. There are a number of misspellings and a persistent misuse of "like" for "as," probably because English is not the first language of either author or of the editor, but in general the material is very readable. This is a valuable addition to biblical studies from a feminist point of view, a stimulating corrective to traditional reading with a male-dominated and -filtered viewpoint.

Andrews University

LEONA GLIDDEN RUNNING

Wood, Bryant G. *The Sociology of Pottery in Ancient Palestine: The Ceramic Industry and the Diffusion of Ceramic Style in the Bronze and Iron Ages*. Sheffield, England: Sheffield Academic Press, 1990. 148 pp. Hardcover, \$42.50.

The Sociology of Pottery in Ancient Palestine by Bryant G. Wood is Monograph 4 in the JSOT/ASOR series. It is divided into two parts, one on the manufacture and the other on the distribution of pottery.

In Part I, Wood discusses a fullrange of items associated with potters and their products, including potter's workshops, wheels, kilns, other equipment, distinctive marks, and guilds. He concludes that during the Bronze and Iron Ages, pottery types were mass-produced (16, 34) by men (23-24) who considered themselves in a low-status occupation (38). These craftsmen worked in shops

clustered together (44) at the edge of larger towns (33) and formed guilds (48) to guide their collective concerns.

Part II explains the implications of the commonality of pottery forms from different geographic areas. Wood argues that the near identity of many ancient Palestinian pottery forms implies mass-production and trade (58-59). Basing his explanations on ethnographic evidence from North Cameroon, Guatemala, Peru, etc., Wood theorizes that ancient Near Eastern pottery was made in urban centers and sold by the potters in areas close to the point of manufacture, while itinerant merchants sold the potter's wares in outlying regions (71).

It is surprising, given the fundamental importance of ceramics to Near Eastern archaeology, that more studies like Wood's are not available. That he was forced to seek ethnographic data from outside the Near East, when pottery continues to be used there, highlights the paucity of interest by students of that region. No matter how successfully Wood has brought together ethnographic sources from around the world, they cannot serve as well as similar studies of the Near East would. It is unfortunate that the historical concerns of the early twentieth century set the research agenda of scholars when the societies of that region were and remained largely agrarian. Still, even with the social changes of modern times, future ethnographic studies focused on ceramic use and distribution would not be wasted.

Wood has performed a helpful task by bringing to light a new dimension for interpreting ceramics. For example, he notes ethnographic studies which conclude that smaller pots used close to the ground (like cooking pots) are broken most frequently, thereby resulting in a life expectancy of about a year (91), while larger pots (e.g., store jars) and more expensive pieces are often used for decades or longer (93). Such information confirms cooking pots as a primary source for chronological purposes. At the same time, this research suggests that large store jars would be less helpful as detailed chronological indicators. Their longevity (due to their large size and the probability that they were seldom moved) might give them decades of use. Such an insight has broad implications. For example, collared-rim store jars are widely seen as indicative of Iron I settlements especially associated with Israelite occupation. It has been suggested by W. Rast (*Taanach I: Studies in the Iron Age Pottery* [Cambridge: American Schools of Oriental Research, 1978], 9-10) that the long-necked versions of the collared-rim store jars are earlier features of this form, while shorter-necked versions are later. Wood's conclusions would suggest that such chronological features, even if true, might not be perceivable at every site. One could expect that newer shorter-necked collared-rim jars were placed side by side with older longer-necked styles still in use, which would answer I. Finkelstein's dilemma (*The Archaeology of the Israelite Settlement*, Jerusalem: Israel Exploration Society, 1988, pp. 276-277).

Wood's use of ethnographic data highly recommends this study for serious consideration. Besides being well-written and articulate, *The Sociology of Pottery in Ancient Palestine* is on a topic that affects the interpretive process of every archaeological project. Wood's new interpretive model and the information that

this book provides about pottery production and distribution will allow excavators to do more than speculate about the meaning of ceramics. *The Sociology of Pottery in Ancient Palestine* will certainly necessitate changes in the way ceramics and their distribution are discussed.

Andrews University

DAVID MERLING

Yonge, C. D., trans. *The Works of Philo*. Peabody, MS: Hendrickson Publishers, 1993. 944 pp. \$29.95.

Finally the unabridged works of Philo are widely available in English, in one volume, and at an affordable price. The only other existing English translation (which also includes the Greek text) is the expensive ten volumes plus two supplementary volumes of the Loeb Classical Library, published jointly by Harvard University Press and William Heinemann in London (1929-1953). The LCL is very valuable for the scholarly community, but not easily accessible to many students of Jewish and Christian antiquity. Most of the other available works of Philo are only selections of his writings. Three English anthologies have appeared in the last two decades, those by N. N. Glatzer (New York: Schocken Books, 1971), D. Winston (Paulist Press, 1981), and R. Williamson (Cambridge University Press, 1989).

The unabridged one-volume *Works of Philo* includes his forty known works in Greek with their titles in English and in Latin as they appear in the Loeb Classical Library, plus one not found in LCL—*A Treatise Concerning the World*. Of Philo's works extant only in Armenian, this book includes only *Questions and Answers on Genesis I, II, III*. Under the title *Fragments*, Yonge includes fragments of Philo's *Questions and Answers on Exodus* extracted from the parallels of John of Damascus. Not included is Philo's work *On Animals*, recently translated for the first time into a modern language (English—see Abraham Terian, *Philonis Alexandirini De Animalibus: The Armenian Text with an Introduction, Translation, and Commentary*, Studies in Hellenistic Judaism, Supplements to Studia Philonica 1 [Chico, CA: Scholars Press, 1981]).

Even though the order of the works follows the usual three categories into which Philo's works have been divided—(1) about the writings of Moses, (2) philosophical writings, and (3) historical-apologetical writings—they are not clearly classified in this helpful way. The book has forty-three works of Philo plus two appendixes, a very helpful subject index, an index of the Old Testament Scriptures cited in Yonge's notes, and six maps. Appendix 1 is Philo's *Treatise Concerning the World* and Appendix 2 contains his *Fragments*.

Philo of Alexandria lived from ca. 20 B.C. to ca. 50 A.D., a contemporary of Jesus and Paul. A descendant of the sacerdotal tribe of Levi and an adherent of the Pharisean persuasion, he was, according to Josephus, the most eminent of his contemporaries. The importance of Philo comes mainly from his philosophical endeavors. He has been referred to as the "first of the Neo-Platonists," the school that attempted to reconcile the teachings of Greek philosophy,